

# Hawaiian Church Chronicle

Devoted to the Interests of Church Work in Hawaii  
The Diocesan Paper

VOL. XV.

HONOLULU, T. H., OCTOBER, 1924

No. 31

## Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle.

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The Rt. Rev. John D. La Mothe - - - Editor-in-Chief  
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### MISSIONARY DISTRICT OF HONOLULU. DIOCESAN DIRECTORY.

The Rt. Rev. John D. La Mothe, D.D., Bishop.

#### HONOLULU.

##### St. Andrew's Cathedral.

Rt. Rev. John D. LaMothe, D.D., Dean.

Rev. Canon William Ault.

Rev. Canon Y. T. Kong.

Rev. Canon John Usborne.

##### St. Andrew's Cathedral Parish.

Rt. Rev. John D. LaMothe, Rector. Phone 3869.

Rev. Canon William Ault, Vicar. Phone 1908.

##### St. Andrew's Hawaiian Congregation.

Priest-in-Charge, The Rev. Donald R. Ottmann, Sierra Ave., Kaimuki. Phone 7535.

##### St. Peter's Chinese, Emma Street.

Priest-in-Charge, Rev. Y. T. Kong, St. Peter's Parsonage, Emma Street; Phone 4817.

##### Holy Trinity, Japanese, Emma Street.

Priest-in-Charge, Rev. P. T. Fukao, P. O. Box 796; Phone 6521.

##### St. Elizabeth's, Chinese, N. King Street, Palama.

Priest-in-Charge, Rev. James F. Kieb, 1040 Pua Lane; Phone 8745. Rev. Woo Yee Bew, Assistant Priest.

##### St. Luke's, Korean—Worshipping at St. Elizabeth's.

Priest-in-Charge of St. Elizabeth's.

Mr. P. Y. Cho, Lay Reader, P. O. Box 1436; Phone 8210.

##### St. Mary's Church, Moiliili, 2108 S. King Street; Phone 69772.

Priest-in-Charge of Epiphany, Kaimuki.

##### St. Clement's Church, Wilder Avenue and Makiki Street.

Rector: Rev. W. Maitland Woods, M.A.

##### St. Mark's, Kapahulu, 547 Kapahulu Road; Phone 7527.

Priest-in-Charge of Hawaiian Congregation.

##### Epiphany Church, Kaimuki, 10th Avenue and Palolo Avenue.

Priest-in-Charge: Rev. Elmer S. Freeman, 1103 10th Ave., Kaimuki; Phone 7724.

#### MAUI.

##### Church of the Good Shepherd, Wailuku.

Priest-in-Charge, Rev. J. Charles Villiers, Wailuku.

##### Holy Innocents, Lahaina.

Priest-in-Charge, Rev. Frank N. Cockcroft, Lahaina.

##### St. John's, Kula.

Priest-in-Charge Good Shepherd.

#### HAWAII.

##### Holy Apostles, Hilo.

Rector, J. Lamb Doty, Hilo.

##### Holy Apostles, Japanese, Hilo.

Priest-in-Charge, Rev. J. Lamb Doty, Hilo.

##### Paauilo, Kukaiau, Papaaloa, Ookaia.

Priest-in-Charge, Rev. Francis N. Cullen, Paauilo.

##### Christ Church and St. John's Chapel, Kona.

Priest-in-Charge, Rev. D. Douglas Wallace, Kealahou, Kona.

##### St. Augustine's, Kohala;

St. Augustine's, Korean, Kohala;

St. Paul's, Makapala;

St. James, Waimea;

Priest-in-Charge.

Rev. James Walker, Kohala.

#### KAUAI.

##### Episcopal Missions on Kauai.

Priest-in-Charge, Rev. Marcos E. Carver, Waimea.

#### SCHOOLS AND INSTITUTIONS.

##### St. Andrew's Priory, Emma Square, Honolulu; Phone 1309.

A Boarding and Day School for Girls.

Faculty:—Sister Olivia Mary, Principal; Sister Caroline Mary, Treasurer; Miss Coutts, Mrs. Helen Creech, Mrs. Caroline Zufeldt, Miss Elizabeth Baker, Mrs. Helen King, Hannah Bonell, Edith Shaw, Viola Kleinke, Mrs. Nevins, Mrs. Ralph Oakes.

##### Iolani School, S. Beretania Street, Honolulu; Phone 1980.

A Boarding and Day School for Boys.

Faculty:—Robert R. Spencer, Principal; Mrs. Edith Spencer, Roberta Caldwell, Esther C. Tulley, Mrs. Gladys Faulkner, Eunice Haddon, Mrs. Elva Oakes, Elizabeth Marshall, Gertrude Green, Norma Meads, Katharine Reid, Ruth Quinn, Jeanne Hyde, Virginia Titus, Dorothy Post, Thurston R. Hinckley, Hugh Brown; Mrs. Jas. Woolaway, Matron.

##### Trinity School, Beretania Street, Honolulu; Phone 3045.

A Day School for Japanese Boys and Men.

Rev. P. T. Fukao, Superintendent. Faculty—Miss Emma Villio, Principal; Mrs. Vergie Roberts.

##### St. Peter's Chinese School, Emma Street—St. Peter's Parsonage.

Rev. Y. T. Kong, Superintendent; assisted by Mrs. S. W. Chang.

##### St. Elizabeth's School, N. King Street, Honolulu.

Rev. J. F. Kieb, Superintendent; assisted by Miss Helen Tyau, Mrs. Bowl Young.

##### St. Luke's Korean School, N. King Street, Honolulu.

P. Y. Cho, Superintendent.

##### St. Mary's, Moiliili, 2108 S. King Street; Phone 69772.

Day School—Kindergarten through Third Grade.

Faculty:—Miss Hilda Van Deerlin, Principal; Miss Sara Chung, Miss Margaret Van Deerlin, Mrs. Joseph Stickney.

##### St. Mark's, Kapahulu, 547 Kapahulu Road; Phone 7527.

Day School—First, Second and Third Grades.

Mrs. C. C. Black, Superintendent; Mrs. Rita Williams.

Cluett House—A home for young working women.

Miss Charlotte Teggart, Manager; Phone 2924.

#### HAWAII

##### Paauilo Church School, Paauilo.

Day School, Grade School and High School.

Rev. F. N. Cullen, Principal.

##### Holy Apostles' Japanese School, Hilo.

Rev. J. Lamb Doty, Superintendent.

A night school for young men and women.

**THE DIOCESAN REGISTER.****BAPTISMS.****"A Member of Christ."****St. Andrew's Cathedral Parish.**

By Bishop La Mothe.

August 25—Henry Francis Davis, Jr.

August 25—Barbara Doris Davis.

By Canon Ault.

August 3—Ian MacLaughlin Smith.

August 6—James Edward Wakefield.

August 29—Arlo Everett Martin.

September 21—Charles Godsall Street.

**St. Clement's Church.**

By the Rev. Maitland W. Woods.

August 17—Godfrey Koon Mon Wong Aloian.

**St. Elizabeth's Church.**

By the Rev. Jas. F. Kieb.

June 29—Dorothy Kaluakaholoholoku Akana.

June 29—Oswald Jan Bon Lau.

July 6—Ellen Chung Hon Leong.

July 6—Ruth Yoong Kyan Ho.

July 6—Pearl Lan Ho.

July 20—George Wallace.

August 17—Edith Yuen Adt.

**St. Luke's.**

By the Rev. Jas. F. Kieb.

September 7—Hak Sun Yang.

September 7—Ok Hee Kim.

September 7—Wla Gong Lee.

September 7—Pong Ok Lee.

September 7—Michael Kim.

September 7—Hee Soo Kim.

September 7—Annie Park.

September 7—Chin Young Chung.

September 7—Pil Teuk Lee.

September 7—Pok Teung Chu.

September 7—Mal Soon Kim.

September 7—Sung Yun Kim.

**Holy Innocent's, Lahaina.**

By the Rev. F. N. Cockcroft.

July 27—Elvin Nyuk Fong Tyau.

**Paaui, Hawaii.**

By the Rev. F. N. Cullen.

August 15—Catalina Cabiboya.

September 11—Mary Wright Craik.

September 14—Marcellina de la Crosse.

**St. Augustine's, Kohala.**

By the Rev. James Walker.

June 15—Henry Camparnia.

June 15—Alexandrea Cableis.

August 17—Bernaldo Agpaoa.

September 14—Choi Soo Kim.

**Christ Church, Kona, Hawaii.**

By the Rev. D. D. Wallace.

June 17—Helen Ahkyau Chung.

July 24—William Herbert Hooper.

July 24—William John Hooper.

July 24—Obed Hooper.

July 24—Florence Leilehua Yates.

July 24—Alfred Kellinau Smith.

August 8—Edith Mae Lei Momi Paris.

**CONFIRMATIONS.****"Sealed Unto the Day of Redemption."****St. Andrew's Cathedral Parish.**

Presented by Canon Ault.

July 18—Loa Janice Burley.

September 14—John Alfred Eldon.

September 14—Karl Iver Broman.

September 14—Arlo Everett Martin.

September 14—Donald Harry MacInnis.

September 14—Gerald Roy Nida.

September 14—William Jacob Shankula.

Presented by the Rev. J. S. Kieb.

August 25—Helen Ahkyau Chung.

**St. John's Church, Kula.**

Presented by the Rev. J. Chas. Villiers.

July 13—Foon Yin Ling.

July 13—Fui Yin Shim.

**Holy Apostles, Hilo, Hawaii.**

Presented by the Rev. J. Lamb Doty.

September 23—Ruth Agnes Breece Doty.

**MARRIAGES.****"Those Whom God Hath Joined Together."****St. Andrew's Cathedral Parish.**

By Bishop La Mothe.

July 23—Maurice Place Chadwick and Katharine Biddle Barrette.

July 30—Thomas H. Burnett and Rebecca Akana.

July 30—Otto Ludewig, Jr., and Hazel Garner Davis.

August 22—Benjamin Kolohia and Amanda Meheula.

By Canon Ault.

June 30—Earl Kalikolehua Vida and Edythe Aulani Alden.

July 9—Albert Schumann Roffey and Annie Isabella Benson Deverill.

July 17—Alvan Henry Bullard and Florence Ruth Denison.

August 7—William Henry Wynn and Alice de Leseo.

August 15—William Elmo Holt and Rebecca Caroline Collins.

August 26—Kenneth Robert Gordon Wallace, Jr., and Annie Violet Young.

September 19—James Vernon Cooke Storts and Beulah Belle Wilcox.

September 20—Herbert Stevens Bowen and Margaret Kuokoa Keppeler.

By the Rev. Maitland Woods.

June 21—Derek Churchill Prior Perry and Elizabeth Wall.

**St. Andrew's Hawaiian Congregation.**

By the Rev. D. R. Ottmann.

July 5—Lono Keawe and Anna Nakiaha.

August 1—Joseph Vilee and Eliza J. F. Silva.

**St. Clement's Church.**

By the Rev. W. Maitland Woods.

June 30—Harold Edgar McComb and Lucille Wight.

August 25—Guy Hamilton Rutledge and Nina May Venhuizen.

August 30—Anthony Paul Biddle and Nina Marion Lewis.

August 30—Cletus Henry Kern and Lois McClellan.

By Bishop Restarick.

August 21—Martin Hook Fung and Anna Len Yin Zane.

**St. Elizabeth's Church.**

By the Rev. Jas. F. Kieb.

June 14—Ernest G. Domingo and Margaret Daniel Peter.

June 24—Chun Muk Duck and Young Shee.

June 26—Robert W. Au and Helen L. C. Tong.

**St. Luke's Church.**

By the Rev. Jas. F. Kieb.

June 28—Dunn Kyuang Uk and Chu Pok Dong.

July 2—Park Tai Kyun and Kim Mal Soon.

**Good Shepherd, Wailuku, Maui.**

By the Rev. J. Chas. Villiers.

June 21—Harold S. Ikeda and Josephine O. Yoshizawa.

**St. Augustine's, Kohala.**

By the Rev. James Walker.

June 6—Eugenio Mauryao and Bectoriana Manrang.

June 21—John Alexander Madden and Helene Lambertine Camille Gillard.

June 21—John Sandison and Grace Violet Madden.

June 28—Richard Luella Kekoa and Ella Lililehua Sproat.

**Christ Church, Kona, Hawaii.**

By the Rev. D. D. Wallace.

June 25—Charles K. Weeks and Rosabel M. Kaekaka.

September 6—Hakalu Yamamoto and Aya Yanagi.

**BURIALS.**

"Some Are Fallen Asleep."

**St. Andrew's Cathedral.**

By Bishop La Mothe.

July 22—Frederick Henry Redward.

September 3—Caroline Hayselden.

By Canon Ault.

June 23—Mary Jane Brown.

June 25—John Henry Nye.

—Granville Danford.

August 21—Arthur Johnstone.

August 27—Vera Kathleen Showalter.

August 29—Susan Appleton Orvis.

September 8—Alexander Wallace.

September 10—Donald Harold Hayselden.

September 19—Christopher Blom Olesen.

**St. Andrew's Hawaiian Congregation.**

By the Bishop.

August 18—John K. Lima.

**St. Clement's Church.**

By the Rev. Maitland W. Woods.

September 10—William Roberdeau Swift Burbank.

**St. Elizabeth's.**

By the Rev. Jas. F. Kieb.

July 6—Yi Myung Sik.

September 15—Chung Sung Paik.

**CONVOCAION EXPENSE FUND, 1924.**

	Assessment	Received
St. Andrew's Cathedral Paris.....	\$350.00	\$175.00
*St. Andrew's, Hawaiian.....	52.50	52.50
*St. Peter's .....	29.25	29.25
*St. Clement's .....	52.45	52.45
St. Elizabeth's .....	17.50	16.50
*Epiphany .....	17.50	17.50
*St. Mary's .....	7.00	7.00
*St. Mark's .....	6.00	6.00
St. Luke's .....	11.75	1.75
Holy Trinity .....	11.75	1.75
Good Shepherd .....	29.25	25.00
*Holy Innocents .....	17.50	17.50
*St. John's, Kula.....	7.00	7.00
Holy Apostles .....	22.25	....
*St. Augustine's .....	11.75	11.75

*St. Augustine's, Korean.....	6.00	6.00
*St. Paul's .....	6.00	6.00
*St. James', Waimea.....	6.00	6.00
Christ Church .....	17.50	....
*Paauilo .....	6.00	6.00
*St. James, Papaaloa.....	6.00	6.00
*Kauai Missions .....	6.00	6.00

**APPORTIONMENT FOR MISSIONS, 1924.**

Receipts to September 30th.

	Apportionment	W. A. & Jr. A.	Sunday Schools	Parish	Total Receipts
St. Andrew's Cath. Par..	\$4,500.00	\$ 160.00	\$ 440.00	\$2,836.39	\$3,436.39
*St. Andrew's (Hawaiian)	500.00	.....	105.15	394.85	500.00
St. Peter's .....	525.00	20.00	351.27	.....	371.27
St. Clement's .....	300.00	60.00	75.00	122.90	257.90
*St. Elizabeth's .....	275.00	25.00	229.29	45.71	300.00
*Epiphany .....	200.00	20.00	64.34	177.20	261.54
St. Mary's .....	175.00	10.00	154.78	.....	164.78
*St. Mark's .....	100.00	.....	107.35	.....	107.35
St. Luke's .....	150.00	.....	114.80	.....	114.80
Holy Trinity .....	150.00	.....	111.00	.....	111.00
Good Shepherd .....	200.00	.....	62.00	30.72	92.72
*Holy Innocents .....	100.00	10.00	51.25	50.00	111.25
*St. John's, Kula.....	25.00	.....	28.17	3.15	31.32
Holy Apostles .....	300.00	.....	41.00	101.45	142.45
*St. Augustine's .....	100.00	25.00	80.00	32.40	137.40
*St. Augustine's (Korean)	50.00	.....	42.00	10.00	52.00
*St. Paul's .....	100.00	.....	130.00	.....	130.00
*St. James', Waimea....	50.00	.....	56.19	.....	56.19
Christ Church .....	225.00	60.00	48.43	35.55	143.98
Paauilo .....	35.00	.....	14.34	.....	14.34
*St. James', Papaaloa....	35.00	.....	11.50	35.00	46.50
*Kauai Missions .....	100.00	.....	110.00	.....	110.00
Schofield Barracks .....	.....	.....	62.17	.....	62.17
St. Andrew's Priory....	.....	.....	330.82	.....	330.82
Iolani .....	.....	.....	167.25	.....	167.25
Loose Offering .....	.....	.....	11.00	.....	11.00
	\$8,195.00	\$ 390.00	\$3,000.00	\$3,875.32	\$7,265.32

\* Those Parishes and Missions marked with a star have paid in full Apportionment.

**A MEMORIAL TABLET.**

A simple but very pleasing tablet in memory of Bishop Staley was recently placed in the Chapel of the Cathedral immediately to the left of the altar. The raising of the money and the placing of the tablet is to be credited to the untiring energy of Mrs. H. B. Restarick. The tablet is of grey marble and the inscription is as follows:

Erected to the Glory of God

AND IN MEMORY OF

THE RT. REV. THOMAS NETTLESHIP STALEY, D.D.

FIRST BISHOP OF HONOLULU.

Consecrated Dec. 15, 1862, Resigned 1870.

Born 1823—Died in England 1898.

"A SOWER WENT FORTH TO SOW"

**THE BERETANIA FRONTAGE FUND.**

After many delays the drive to raise the mortgage on the land on the Beretania front of St. Andrew's Cathedral was launched on September 12th. Some 800 letters and pledge cards were mailed to our people over the Islands and a committee of twenty-four took about one hundred names of people whom they were to see personally. We are printing a copy of the letter, as it may reach the eye of someone who did not receive a letter, but would like to contribute. The committees at this writing have not all re-

sponded and no response has as yet been received from a majority of the letters. We hope sincerely that all may respond shortly.

The receipts in cash and pledges to date amount to \$18,002.00. The mortgage is \$30,000. The balance can easily be raised if **everyone** will respond according to his **ability**. We want to express our grateful and heartfelt thanks to those who have already responded.

Dear Friend:

Four years ago the authorities of the Church showed great wisdom in purchasing the property in the front of St. Andrew's Cathedral on Beretania Street and lying between Iolani School and the Service Garage. The price was \$60,000. Thirty thousand dollars was raised and paid and a mortgage for \$30,000 placed on the property. One of the buildings was torn down, but it was necessary to rent the four others in order to provide the money for interest and taxes. The income has not proved sufficient and in spite of offerings from time to time the debt has increased.

This cannot be allowed to continue. The buildings are old and the whole property an eyesore. It was purchased in order that the Cathedral, which is hidden behind these buildings, might be opened up to the street. One group of cottages was in such a deplorable condition and the occupants so undesirable that it has been necessary recently to empty and raze them, at a loss of \$900 a year rent.

The time has come then when we must raise the mortgage on this property. St. Andrew's Cathedral and the property surrounding it is not Parochial but belongs to and is the obligation of the whole Diocese. The raising of this mortgage received the unanimous endorsement of the last Diocesan Convocation. This effort, therefore, is directed to all our Church people and all friends interested in the Church through the Islands. We do not feel justified, however, in appealing to the general community for assistance in this Church matter, and so the response from our own people and friends must be liberal.

We therefore appeal to you to make the most generous subscription for this purpose which you possibly can. This can be paid either in cash at once or extended in payments to suit you over a period of two years. We know that appeals are continually being made to you for worthy causes, but do not the necessities of our Church deserve especial consideration?

For your encouragement we would say that \$9,000 has already been paid or pledged from thirteen sources. We should have no trouble in raising the remainder, but everyone must do his share.

Yours faithfully,

JOHN D. LA MOTHE,  
Bishop of Honolulu;  
ROBBINS B. ANDERSON,  
H. M. VON HOLT,  
MRS. F. J. LOWREY,  
MRS. W. A. WALL,  
ALEX. LINDSAY, JR.,  
Committee.

#### HAWAIIAN CONGREGATIONAL NOTES.

Just one message to my people of the Hawaiian Congregation of St. Andrew's Cathedral. Now that Fall is here and our active season is with us, for Christ and His Church let us all, individuals and organizations, pull together; bury forever all bickering and strife and in love and harmony may we work, forgetting self, for our Saviour and our King.

#### ST. ELIZABETH'S NEWS.

During the summer the work of the Guilds has been suspended as usual, but now that we hope for cooler weather the activities are commencing and soon we will be started on our winter work.

The Sunday School with regular instructions has been continued all summer and the attendance has averaged 40 pupils per Sunday.

The services of the Church have been very largely attended all season. In fact it has been remarked how well the congregations have kept up. Climatic conditions have little to do with the attendance at St. Elizabeth's. It is with us more a matter of obligation.

Our day school has opened and we are delighted with the large number of children registered. In fact it is larger and the little ones brighter than in years. There are Chinese, Koreans, Japanese, Filipinos, Hawaiians, Porto Ricans and some half whites. The largest majority are Japanese.

We are hoping to open a Sunday School for Japanese in the near future.

The night school for young Chinese lads picks up slowly. In the Spring when school closed it was very small owing to the immigration scandal, many stayed in hiding and the coming back is slow. We will have two teachers busy in October as classes are growing.

During the months of July and August the cottagers of our compound were annoyed almost nightly by a thief who broke in and stole sums of money from \$2.50 to \$25.00. In many cases he put a long pole with a hook in the end through slightly opened windows and drew out garments from bedrooms which contained money. Mrs. Kim Ho was the heaviest loser. Her sam containing \$25.00 was hooked out and money taken. The police with special men worked on the case and the man, although seen and fired at, was not caught.

Through the kindness of Mr. Gordon Usborn, the master sculptor of the Academy of Design, a beautiful statue of an Hawaiian fisher boy has been placed in our already lovely garden and adds much to the interest of our splendidly kept compound. It was while standing in the screened lanai of the parsonage the following little conversation was heard. Two little Korean boys, members of our day school, came along the side of the house when one said in a hushed voice, "There it is," pointing at the beautiful figure of the Hawaiian lad kneeling, holding a large struggling fish in his hands. "It is Jesus," he said, and they both stood still for some minutes then walked quietly away with no further comment.

The other day in a Japanese shop an old Japanese woman came up to me and said, "You Christian man?" I said, "Yes, Mama san." She then said, "When come big Christian day for baby God?" I told her when Christmas came and told her much more and she thanking me said, "Come some more tell me plenty." Let us hope the light may lead her into the full knowledge of the true "Baby God."

The family of Tyau King has moved to Kaimuki along with other Chinese families who are getting out of this congested district. The Tyau King family came to the Mission over 20 years ago when Canon Potwine first started the tenements. Most of the large faithful, devoted, family was born here. The father goes to St. Peter's, the mother is a member of the Woman's Guild, Moses is server at the altar, Frank, who has gone to Detroit, was crucifer. His place was taken by George. Albert sings in the choir, while the rest of the family are the loyal, faithful, never miss kind of Christians which are such a help to any Church.

**ST. CLEMENT'S CHURCH.**

The Rector was asked recently to visit and bless a newly built house, the residence of Mrs. McGrail. I wonder how many people are aware of this time honored custom?

The first Sunday in the university and scholastic year was marked by a special service at which a great number of school and university students made their communion. The Eucharistic Service was very beautifully sung by the choir and congregation, and our little Church was crowded to the doors.

On Tuesday, September 9th, Mrs. Thompson of "Prospect" entertained the members of the Auxiliary. We all had a very happy afternoon in which our hostess, in a delightful address, accounted for every Sunday she had spent during a nine-week's tour from Washington and New York to London, Liverpool and Paris. She also told us how she had remembered to pray for our Auxiliary in Westminster Abbey.

We have now four boys who take it in turn to serve the altar at the early celebration every Sunday.

Madge Tennant is painting in oils two panels to be placed over the altar of St. Clement's. We have seen the miniature of one of them. The subject is Christ blessing little children and the work is very beautiful.

On the 10th of September we laid to rest William Boberdeau Swift Burbank, aged 19, a young man of great promise, who bore weeks of acute suffering with patient fortitude. He was a clean living fine athlete. His death is a terrible blow to his parents, to whom we extend all our loving sympathy.

Mrs. Schofield, who is known in Honolulu for her exquisite miniature paintings, has painted a lamp shade for the Church lectern. It is a miniature of Holman Hunt's "Behold I stand at the door and knock." We like pictures in our Church and best of all we like to see Children in the Lord's House. There were 17 there last Sunday.

We shall have another confirmation in Advent, we hope.

W. MAITLAND WOODS.

**ST. LUKE'S NEWS.**

During the summer P. Y. Cho, the faithful worker among the Koreans, received word from Korea, of the death of his aged father some time early in the spring. At the request of the family a Memorial Eucharist was celebrated in St. Elizabeth's by the pastor, at which the entire Cho family with many friends, mostly men, were present and partook of the Holy Sacrament of Comfort and Consolation.

On Friday, September 12th, as the work day was ending, Chung Sung Paik, a Korean longshoreman, fell 75 feet into the hold of the Calawaii and was killed. His faithful wife and her seven little ones waited at home for the father to come to the evening meal.

At 8:30 word came that the father was in the Queen's Hospital injured. The eldest girl called the hospital, only to receive the cruel and shocking news, "Gone, father is not here, he is in the morgue." Gloom settled over the Chung family and also over the congregation, for the Koreans are deeply sensible to sorrow and suffering and always respond with the most sincere expressions of sympathy, being willing to help financially in all cases of need. Services were held Sunday evening, September 14th, at the undertakers, and the next morning, September 15th, a Memorial Eucharist was celebrated in St. Elizabeth's at 7 o'clock and the burial took place in Nuuanu Cemetery at 1:30 p. m.

It would have touched a heart of steel to have seen that mother and her seven little ones all in black in the front pew, while behind her were many of her faithful and loyal friends who came

with her to lay their sorrow at God's Altar and to receive the promised comfort of the Son of God. The heroic confidence and faith expressed on the face of that humble Korean woman as she received the Sacrament of God's Love is something never to be forgotten.

It is faith in God and His Son Jesus Christ which sustains in the hour of need.

Chung Sung Paik and his wife, Chung Bong Soon, were from Fusan, Korea, where he had been a worker in the Methodist Mission. They came to Honolulu in 1904 and were among the first Koreans to be confirmed in the Mission under the late venerated pastor, Rev. W. E. Potwine. It can be said that the Chung family are among the most faithful in St. Luke's congregation.

**ST. MARY'S MISSION.**

Six years ago three little girls came to live at St. Mary's Mission and from this came the hope that in time a Church home for orphan and dependent children might be established here. This year twenty-one little boys and girls have had their home at St. Mary's.

The building of the new class rooms has made the family very much more comfortable, but an addition to the home is still greatly needed. A kitchen, pantry and dining room are necessary, as the present ones were built when only three workers occupied the living quarters of the Mission. Over the kitchen and dining room could be built a dormitory, a small bedroom for the caretaker and shower baths.

Five hundred dollars has been raised for this purpose. We need at least \$1,000.00 more.

We could bring more children under the Church influence if we had funds for enlarging our home, for all unbaptized children are baptized soon after they come and all are mothered and surrounded with conditions that make for healthy growth, well cared for bodies and happy hearts. Their religious training begins as soon as they are able to learn.

The new class rooms are filled every school day with 74 happy little children and on Sunday mornings even a larger number find places to squeeze in. Meetings and social gatherings are also held in them.

One of the old class rooms has been converted into a comfortable dormitory accommodating seven children.

The boys of Scout Troop 26 meet every week at St. Mary's. The assistant scout master, Tom Higuchi, was baptized in July and the boys of the troop attended the service in uniform, adding much to the impressiveness of the ceremony.

Several of the boys and girls of the neighborhood came regularly to the evening family devotions with the home children and on Friday evenings some of the boy scouts also attend before going to their meeting, thus forming a nice little congregation.

Cho Cho is no longer the Mission baby as Hee Soon, a little sixteen months old member of St. Luke's Korean Church, now has that title. When Hee Soon came to us she had a slight cough which, in a few days, developed into whooping cough and she was a very sick baby for several weeks. Two weeks at the beach in August was wonderfully beneficial to both babies and was enjoyed to the utmost by every member of the family.

Gifts of newly laid eggs from Mrs. Lawrence Judd and delicious guava jam and jelly from Mrs. Restarick were much appreciated.

**A Thanksgiving Donation.**

Probably the most important branch of work at St. Mary's Mission is the church home for orphan children which at present includes children of six nationalities—White, Hawaiian, Chinese, Japanese, Korean and one Porto Rican.

Would it not be a generous and charitable act for each congregation of our Church to remember these children once a year with a donation to the pantry or money for the purchase of groceries?

Let us plan to do this the week before Thanksgiving Day and make it an annual gift.

### FALL CONFERENCE OF THE CLERGY.

The second annual fall conference of the clergy of the District was held in the parish of the Church of the Holy Apostles, Hilo, from the 16th to the 25th of September. The Bishop and nine other clergy were present—the Rev. J. Charles Villiers, the Rev. J. Lamb Doty, the Rev. James Walker, the Rev. F. N. Cullen, the Rev. Dr. R. Ottman, the Rev. W. Maitland Woods, the Rev. E. S. Freeman, the Rev. F. N. Cockroft, and the Rev. Y. T. Kong.

This conference, as the one last year at Wailuku, Maui, had two objectives. The first was the strengthening of the clergy themselves, by conferences and discussions upon their common problems, in a spirit at once of frankness and good fellowship. The second was the strengthening of the parish, teaching the people by the presence of so many clergy the great lesson of the solidarity and universality of the Church. Not one of the clergy left Hilo without feeling that both objectives had been to a very considerable degree realized.

After a most enjoyable day spent at the Volcano House, the mission note of the Conference was struck at the first of a series of evening services in the Church of the Holy Apostles. The Rev. J. Charles Villiers, of Wailuku, Maui, was the preacher, his topic being "The Message of the Church to the World."

Following an early celebration of the Holy Communion, the opening conference was held next day in the Rectory, under the leadership of the Rev. W. Maitland Woods. The subject was "The Personal Life of the Parish Priest."

Each day following, except Sunday, the same order was observed. The Eucharist was celebrated at 7:30, a conference was held from 9:30 to 12:00, and there was a service of Evening Prayer and sermon at night. Following is the complete schedule:

Saturday—Preaching: its value, material, preparation, difficulties. Rev. F. N. Cullen, leader.

Monday—Parish administration: organizations, finance, religious education, pastoral care, records. Bishop LaMothe, leader.

Tuesday—Inter-church relationships: community work, attitude toward ministers and people of other churches. Rev. F. N. Cockroft, leader.

Wednesday—Missions: educating people for missionary thinking and giving, missions in the Sunday School, importance of missions. Rev. Y. T. Kong, leader.

The topics and preachers at the daily evening services were as follows:

Friday—"The Message of the Church to the Nation," Rev. E. S. Freeman.

Monday—"The Message of the Church to the Community," Rev. James Walker.

Tuesday—"The Message of the Church in Spiritual Healing," Rev. J. L. Doty.

Wednesday—"The Message of the Church to the Individual," Rev. D. R. Ottman.

On Sunday Bishop LaMothe preached both morning and evening, to a crowded church, the evening service being a united service in which all the Protestant Churches in Hilo joined with our own. The Bishop's morning sermon was a strong and stirring

appeal for a right understanding of the Church, which he said was not a society or club, but which could be compared with a school, a hospital, and an army. He closed with a striking illustration of God's dependence upon man by referring to the relationship of head to body, and body to head, pointing out the helplessness of the head if the body be paralysed. "Let not the Church, which is the body of Christ, be rendered impotent to fulfill her divine mission because we, as members—as it were, limbs—of the body are paralysed, and refuse to obey the bidding of the Head, Christ Jesus," was the Bishop's thought. In the evening he took as his text the words of Jesus quoted by St. John, "He that doeth the will of my Father shall know of the doctrine." He said that the three great questions of life, "Whence? Why? Whither?" were unanswerable except in the light of the principles laid down by Jesus, and urged that full understanding of these principles could come in only one way—by wholeheartedly undertaking the way of living which Jesus took.

A very happy occasion was the dinner at the Hilo Hotel on Saturday evening, when about 60 covers were laid for the clergy, members of the parish, and prominent people of Hilo. The Rector of the parish, the Rev. J. Lamb Doty, was toastmaster, and brief remarks were made by each of the visiting clergy. The Rev. W. Maitland Woods spoke entertainingly, as he invariably does, about some of his experiences in Palestine with Allenby. Another pleasant social event was a tea given by Mrs. Wakefield at her home, at which the clergy had opportunity to meet some more of the delightful people of Hilo. An informal program was rendered.

The conference adjourned Thursday morning, some of the clergy returning directly to their homes, and some making a trip around the beautiful island of Hawaii, personally conducted by the son of the Rector.

The arrangements for entertainment of the Conference were perfect. The heartfelt thanks of all those present go to the Rector of the parish at Hilo, to his good wife, who provided the most sumptuous bill of fare at the common table in the Rectory, and to all the hospitable people who so graciously provided quarters for the visiting clergy in their homes, and placed automobiles at their disposal on every possible occasion.

No decision was made as to the meeting place for next year, but it was left for consideration at the time of Convocation.

### CHARACTERISTIC SAYINGS.

Overheard by the little bird who is always telling things.

The Bishop: "Well, brethren, I think we all feel that this has been a most interesting and instructive paper."

Rev. James Walker: "I think me-self . . . ."

Rev. D. R. Ottman: "I am better qualified to speak on this subject than any man in this room—because I know less about it."

Rev. J. C. Villiers: "In my own experience . . . In the early days of my ministry . . . I've forgotten the man's name . . . ."

Rev. J. Lamb Doty: "This is the most unique situation . . . you don't understand it . . . ."

Rev. E. S. Freeman: "It's not possible—or at least highly improbable."

Rev. W. Maitland Woods: "I say, I'm awfully sorry . . . Is it really?"

Rev. Y. T. Kong: The best listener of the conference.

Rev. F. N. Cullen: "There's one little 'tick' which plays havoc with our churches—and its first name is 'poly'."

Rev. F. N. Cockroft: "I'll try one club."

E. S. F.

**TRINITY MISSION.**

Since summer vacation is over the attendance of Church morning service has increased and some new faces are seen among the attendance. Holy Communion is administered twice a month at 11 a. m. the first Sunday and 7 a. m. the third Sunday. The effort and prayer of the priest in charge is to convince strongly the presence of our Lord and to realize the grace of our Lord and to strengthen the faith of real communion with our Lord and to carry the faith to our daily life.

Family meeting in turn once in a week is not still well attended, but we are praying that this meeting will be means to reach to those who live by and to get them interested in Bible reading.

Religious instruction at the Church for the boys of Trinity Mission School is given twice in a week. Those who come to our school are not Christian and some are strong adherents to their religion and have antipathy against Church, but while they are in our school their misunderstanding of our Church is gradually taken away and is becoming receptive of our teaching. At the opening of our school I asked them how many go to Church and there were only four among eighty but I believe there will be at least ten or twenty after some months.

**ST. ANDREW'S CHAPTER NOTES.**

In spite of summer vacations, etc., the members of the chapter have been present in good numbers at the fortnightly meetings.

Mr. Mant has commenced a new Bible class, which is held at the close of the business at each gathering.

During the latter part of September was held a supper and social evening at the Seamen's Institute for both chapters and the members of the Young Peoples' Service League, and also a combined meeting of the chapters to discuss the work for the winter.

**CHRIST CHURCH AND ST. JOHN'S CHAPEL, KONA, HAWAII.**

The usual services throughout the summer months have been conducted in this district, also the monthly service at Waiohinu, Kau. The attendance on the whole has been very good, while there is always the mental reservation when this statement is made, that many who claim membership in Christ's Church, who were not often present could have been. The summers in Kona are always wet and the one just over has been no exception and the rains generally come at night. Our Friday evening service has often been very poorly attended. Our Sunday School has been large during the summer, many of the children attend the schools in Honolulu so that we only see them during vacation. A Sunday School has been opened in St. John's Chapel and we are hoping that it will do good service in the northern parts of Kona.

The Ladies Guild has continued its work during the summer months and is now preparing for the annual sale, held generally in November.

**THE MESSAGE OF THE CHURCH TO THE NATION.**

Rev. Elmer S. Freeman.

It is beyond question that the Church is primarily a religious institution. It is not, per se, a social service organization, although it most certainly has a message to give to men concerning their social relationship. It is not an arbiter of industrial or economic theories, but it surely has a right to point out to the world of business and industry wherein it falls short of realizing the ideals of Christ for society. Nor is the Church a political agent, yet as

one of the most powerful agencies for creating public opinion in a nation, the Church may not be silent concerning the duty of a Christian as a citizen to his nation. This is simply to say that we cannot keep religion "in the air." We must bring it down to earth. When we talk about honesty, we must show the Christian some of the implications of honesty for specific situations. When we talk about love, we must think of the applications of love to every individual with whom we come into contact, and that brings us inevitably to the problems which confront the Christian as a citizen, to his fellow citizens in the same nation, and to his fellow-humans in the world.

With these considerations in mind, I should like to mention briefly two, and at somewhat greater length one, other fields in which the Church ought to speak fearlessly to the nation.

First, there is the matter of **honesty in government**. There are those of us who feel profoundly discouraged over our apparent lack of ability to govern ourselves efficiently. American democracy, world-heralded as the panacea for all the political ills to which the body politic is heir, has in practice led to the neglect of civic duties by thousands of citizens, and to government which is selfish, wasteful, and inconsiderate of the rights of the majority almost beyond the worst of monarchies or oligarchies. We fail to induce able and incorruptible men to stand for public office, or if they do consent to become candidates, we turn them down in favor of cynical, hand-shaking ward bosses. We leave the exercise of the franchise in the hands of the untrained and the ignorant. Just as we were beginning to think that perhaps democracy was beginning to show signs of a public conscience, there breaks out a revelation of corruption and graft, of which Washington and Honolulu are only two of many examples. Men in office, high and low, have served for bribes, for votes, for political advantage and re-election. There are, of course, men of very high standards in public office. But they are too few, on the whole, to make much impression upon the prevailing trend toward inefficiency and even dishonesty in the great business of government.

When the situation is like this, the Church cannot remain unconcerned. Not only are there spiritual values to be preserved by those who are entrusted with the responsibility of public office, but the fundamental virtues of honesty, temperance, and the like are in grave danger of loss if the present situation continues. The Church must consistently urge upon her individual members the duty of exercising their franchise regularly and faithfully, following carefully the dictates of conscience. The Church must say with no uncertain voice to those who occupy positions of public trust, "You have a responsibility, not so much to the particular group that elected you, but to the nation as a whole, to the ideals of the democracy upon which that nation was founded, and to the God whom the writers of the Declaration of Independence and the Constitution recognized and revered.

In the second place, the Church has a message to the nation in the interest of the preservation of the rights of the individual. Especially vital is the question of the rights of the children of the land to be well born, to have adequate opportunities for education and as a part of that education, proper recreation. There can be no economic reasoning that can speak loudly enough to drown the cries of little children forced to labor in mines or factories, deprived of schooling, of home life, even, in some cases, of the sight of the sun from morning until night.

There can be no plea of states' rights strong enough to overpower the necessity for stopping the morally criminal exploitation of God's little ones for the fattening of purses already bulging with gold sweated, as it were, from the bodies of men, women, and children in sweat-shop, cotton mill, or mine. The Church has here not only the right but the duty to say, "In the sight of God there is no individual so poor or so uneducated or so mean that



any other individual has a shadow of a right to exploit his labor or trade upon his necessity, to make profit for himself. Each one is a human soul, and he who stunts the development of that soul by depriving body and mind of the opportunity of realization of their fullest possibilities, sins against God."

The third, and I think the major issue on which the Church has a duty to speak to the nation, is the question of world peace. It is hardly too much to say that no question before the world just now is so vital as this one. The preservation of civilization depends upon the answer which the nations give to the problem of maintaining and strengthening the peace of the world which has been so hardly won.

There are four attitudes which the Church may take toward war. We may say that war is in the long run inevitable, and that the only thing we can do is to plan for it, to make it as short as possible. We may, that is, agree with Rear-Admiral Rogers, U. S. N. (retired), who, speaking before the Williamstown Institute of Politics, said, "Nations regard successful war as the only ultimate means of getting what they want, though it is too expensive for frequent use." Many years ago Thomas Carlyle accurately transcribed the same state of mind on the part of those in authority, as he wrote, "Slaughter, one of the most authentic products of the Pit . . . once give it Custom, becomes War, with Laws of War, and is customary and moral enough."

We may say that we dislike war, but that our ultimate and final loyalty is to our country, and that when our country calls upon us to engage in war the individual has no choice but to obey. This calls to mind the famous declaration of Stephen Decatur: "My country! In her foreign relations may she ever be right,—but, right or wrong, my country!" Very much the same feeling is expressed in a letter I recently received from an army officer. He writes, "My belief is that when war is once made, Divinity and National Necessity merge into one; that the Nation and the individual become a glorified entity to fight for the life of the country, its civilization, its homes, its honor, its very existence; and that at such a time God speaks only in one message, 'As you serve your Country, so do you serve Me'."

We can subscribe to the declaration made by 160 representative Americans recently, including John R. Mott, Bishop Brent, Harry E. Fosdick, William Jennings Bryan, Roger Babson, Cardinal O'Connell, which runs like this: "There are those among us . . . who regard war as the most ruinous organized sin which mankind now faces; who are sure that the war system and the Christian gospel cannot permanently abide together on the earth; who see clearly that the spirit of war and the spirit of the gospel are antithetical, the one representing what the other hates and would destroy; who recognize that war is futile as a means of furthering Christ's kingdom, even where the end sought is righteous and where the spirit of the combatants is sacrificial."

We can take the complete pacifist position, taking Jesus quite literally as He says, "If a man smite thee on the right cheek, turn to him the left also." This would mean absolute non-resistance, even to wanton aggression; the scrapping of all instruments of war at once, and a reliance upon the spirit of love to compose differences which might arise between nations in the future.

I wish to defend the third position—that of a modified pacifism. At the same time, I clearly recognize its defects. It is frankly illogical. If war is fundamentally wrong and un-Christian, strictly speaking the Christian ought to oppose it under all circumstances; if war is justifiable, the Christian ought to support it whole-heartedly. The middle position is frankly a compromise, a piece of opportunism. I take it, not because necessarily I think it is all a Christian ought to do, but because it is probably all a Christian can do, and still retain any influence or hold over public opinion today.

Must the Church, then, be pacifist at least so far? I think it must. And having taken such a position, the Church must oppose, as violations of fundamental Christianity, three things.

The Church must oppose propaganda, which is calculated to make people of one nation hate or distrust the people of another. Those who direct well know that it is much more difficult to hate those whom we do not know than those we do know. If I have friends in France, in England, in Japan, I am much more difficult to convince that the French people, the English people, or the Japanese people are brutes, or renegades or untrustworthy. That is why advantage should be taken of every opportunity for travel by individuals, for embassies of trade or of science back and forth between nations, for exchange professorships in universities. To come to know personally the people of another nation, and to find in them persons much like ourselves, with much the same problems, the same joys, many of the same tastes in art, literature, music, athletics—all this is to break down the barriers of misunderstanding and prejudice on which the spirit of war feeds, and upon which the war lords of every nation count.

The Church must oppose patriotism or nationalism narrowly or selfishly interpreted. A recent writer has said, "In the midst of such a revival of nationalism and patriotism . . . we ought not to forget that 'above all nations is humanity,' that love of man is more fundamental than love of country; that the only things that make patriotism glorious are service and sacrifice." Almost the last words of Edith Cavell were, "Patriotism is not enough." There is sound Christianity in the utterance of a New York rabbi: "I cannot limit all my interests to my country . . . my thoughts shall go beyond it. If we believe in a world brotherhood, half of our thought and reflection should deal with other parts of this world."

The Church must oppose, too, movements and utterances in his own country which, politically expedient as they may be, lead people to think in terms of war rather than in terms of peace, and to prepare for war instead of preparing for peace. English Christians would oppose the making of a huge naval base at Singapore; French Christians would oppose the occupation of the Ruhr. We here in America should oppose such military-minded propaganda as the recent Defense Test. The man in America best qualified to judge of our international situation, Secretary of State Hughes, said, not long before plans for the Defense Test were announced, "So far as we can see into the future, we are safe from the slightest danger of aggression. We know that in no power or combination of powers lie any menace to our safety. There is no need to parade our power, for no one questions it; there is no reason to demonstrate our ability to take care of ourselves, for no one doubts." Yet we have Mobilization Day, and we have swaggering, sword-rattling, bullying speeches from the Secretary of the Navy which conclude with the doctrine of the jungle, "The best cure for a hot temper is a dose of cold steel." With these things the Church of Jesus Christ has nothing in common.

Rather the Church must maintain, as part and parcel of the same gospel which teaches "Love your enemies," that all war, and every war, is a violation of the sixth commandment and the teachings of Jesus, and that war is essentially and always un-Christian. There may, of course, be more right on one side in a given war than on the other side, but there is never enough right on either side, or on both sides put together, to make war right as a way of settling international differences. We have outlawed the family feud, war between cities, conflict between states. It is now the turn of war to go as a means of adjustment between nations. God is not national. He is not even racial. He stands only for righteousness, and so must the Christian. If the ideals of righteousness are violated by national or racial groups,



it is the larger loyalty of the Christian to be true to the highest light, conflict as it may with the bounds of nationality or race.

The Church must maintain that Christians cannot, without essentially denying their Christianity, take up arms against fellow human beings to gain territory, trade, or riches, and that they must consider very gravely and seriously, in the light of the words of Jesus, "One is your Father, and ye are all brethren," whether he is justified in doing it even as a very last resort when the initial aggression comes from without.

So far at least the Church must be pacifist. It is true that this is not, accurately speaking, pacifism. But by whatever name you call it this is the very minimum Christian program looking toward the abolition and abandonment of the chief collective sin of mankind.

The Next War!—shall it take place? If it does, it will be incomparably more dreadful than the last. Edison says, "There exists today no means of preventing a flotilla of aeroplanes from flying over London tomorrow and spreading a gas that would poison its millions in three hours." No more can we believe that "international law" will hold one hour longer than it is convenient for the combatants to keep it; the last war showed us that. Listen, too, to former Premier Nitti, of Italy, "The losses in human life and property, great as they are, are small compared to the evils which the propaganda of hate leaves in the social life, the lowering of morals, the debasing of standards of culture and civilization which ensue from a war, and which it takes generations to cleanse away."

The last war cost

- 10 million known dead soldiers;
- 3 million presumed dead soldiers;
- 13 million dead civilians;
- 20 million wounded or crippled;
- 9 million war orphans;

5 million war widows;  
110 million war refugees;  
\$338 billion, direct and indirect costs.

Only the application of the collective conscience of the millions of followers of Christ in the world can prevent its recurrence.

It is not that we are called upon to love our country less, but that we must learn to love humanity more. It is not love of my country which my Christianity hinders, but hatred of another which it forbids. It is not even that, under some conceivable circumstances, I might not be willing to serve again under the colors. But I will not go with the colors when the light from the Cross shines upon another pathway.

Largely in your hands and mine, my fellow-Christians, rests the issue. In the next five years the world will decide whether it embarks upon another race in armaments, another campaign of lies, propaganda, and secret diplomacy—and another world explosion. Or whether, on the other hand, it will progressively disarm, give Christ a chance instead of Mars, put its faith in ideas instead of bullets, settle its disagreements in courts instead of on battle fields. And in these years, let the voice of the Church be heard: "Guns and gospel, Jesus Christ and poison gas, do not belong in the same civilization. The nations must choose between Christ and chaos."

#### STRAW, BRICKS AND BUILDINGS.

It is a far cry from the Egypt of Moses and his Pharaoh to the United States of America and the Church Building Fund. But it is not so far from bricks without straw to buildings without bricks. The Israelites were effectually estopped from delivery of their quota of bricks because their base of supplies was

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cut away from them. The Building Fund cannot erect Churches, Rectories and Parish Houses, if it has not the supplies.

The September meeting of the trustees showed a fully-loaned permanent fund and a waiting list of applicants. Every week loans are declined from lack of funds. A recent day established a record of \$80,000 requested. Will the Church continue to hold up the supply? If so, Church building will receive as severe a set-back as they received who were told that they could not have straw for their bricks.

Meanwhile the Building Fund will continue its one hundred per cent efficiency with what it has. It has already loaned this year \$138,000 and has promised \$129,000 more when papers are prepared. It has given and granted \$26,000 and promised \$31,000 additional, including an initial gift of \$5,000 for Japan reconstruction work.

But the bricks need straw and the buildings of many applicants need bricks. Will the Church supply its own building fund with the needed material?

#### A LITANY OF THE NATION.

God, give us eyes to see the human need;  
God, give us hands to do the noble deed;  
God, give us hearts that bleed when others bleed;  
Save us, Good Lord.

God, make us great, not with mere power and gold,  
But with compassion strong and meekness bold;  
For others, not ourselves, the trust to hold;  
Save us, Good Lord.

God, make us true, clear as the heaven is clear,  
Clean in our way of life, not knowing fear,  
Building love's mighty kingdom far and near;  
Save us, Good Lord.

God, give the world the visioned peace which came  
Before men's eyes through smoke and battle flame;  
Make us a nation worthy of Thy name;

Save us, Good Lord.

CANON SCOTT.

#### NOTES OF INTEREST.

A Braham lawyer in Madras is quoted in the Church Missionary Review as saying to a missionary during the course of a long conversation about the spread of Christian ideals among the educated classes: "It's an interesting thing that though there have been Mohammedans in India for a thousand years, you never hear a Hindu say, 'I wish you were more like the Prophet.' We have known of Christianity for only a quarter of that time, but there is no educated Hindu who would not say to any Christian, 'I wish you were more like Jesus Christ.'"

Our ever practical missionaries! Sister Constance of St. Lioba's, Wuhu, in the Diocese of Anking, "not satisfied with ameliorating the lot of her fellow men, has now branched forth into the lower orders of the animal kingdom and has opened a home for chickens in which the laws of poultry hygiene can be successfully demonstrated. Sister Eleanor, not to be outdone, has made the vegetable kingdom her particular provenance and has built a hostel in which delicate plants can keep warm during the bleaker days of winter. . . . It contains flowers enough of all hues to make the altars of St. Lioba's bright at every season

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**HAWAIIAN NEWS CO., LTD.**

Young Hotel Building

Honolulu

and has stimulated the outside gardens into a prolific display of cauliflower and cabbages."

If anyone thinks that the life of a missionary in Liberia lacks variety, he might try to keep up with the Rev. H. A. Donovan of Cape Mount. Although Mr. Donovan joined the Liberia staff only in October, 1923, his duties already include the following: trying to keep an academic school in good condition, pushing an infant industrial plant, superintending a farm two days away, getting the sawmill under way, watching over the other interests in the Vai district, caring for the souls of our community, editing the District Church magazine, and filling the office of business agent.

Two fascinating letters from the Mr. Donovan are in St. Andrew's Cross for June. (202 South Nineteenth St., Philadelphia, 20 cents.) "My, but it is interesting!" he says. "I tell you I am the happiest man in all Liberia. It is a glorious country."

Are you sometimes at your wits' end to know what to do with your young people? The discussion group with definite topics chosen in advance has proved one of the best ways to secure and hold their interest, and also to make their meetings count for something more than merely social gatherings.

Last year the National Council published a suggested list of topics the popularity and usefulness of which has led to the

publication of a second list for the coming year. It includes such thought-provoking and talk-provoking questions as, How can I find what I am fitted for? Can Christianity be applied to government? What are our standards and where do we get them? The Church a part of the world or the world a part of the Church? Other subjects include matters of community, national and international interest, as well as individual searchings such as, Here am I—send somebody else? They are adapted to the sequence of the Church Year, and have a Bible reading, hymn and collect associated with each one. The whole matter was discussed and approved by the conference of diocesan educational executives at Brookline in the spring.

The list is published as part of a general Handbook of the Young People's Movement, to be obtained from the Bookstore, 281 Fourth Avenue, New York, for ten cents. The handbook summarizes the present state of the movement throughout the country, with the various forms of organization, objectives and methods that are proving popular and successful.

The whole movement, initiated by our young people, bears effective witness to their demand for something more than social enjoyment and their eager reaching out after spiritual reality. For many of them, "the air is full of visions." We must not fail in sympathy and in any help that we can give.

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H. T. HAYSELDEN.....Vice-President  
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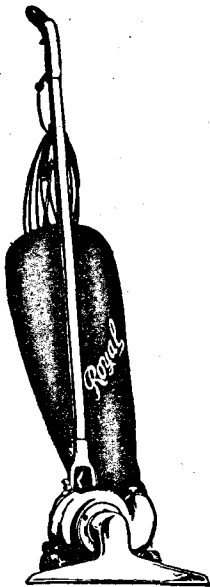
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